

## PARISH OF THE ENGLISH MARTYRS, Goring Way

18.03.2018

Father Liam O'Connor, 37 Compton Avenue, Goring-by-Sea, West Sussex. BN12 4UE

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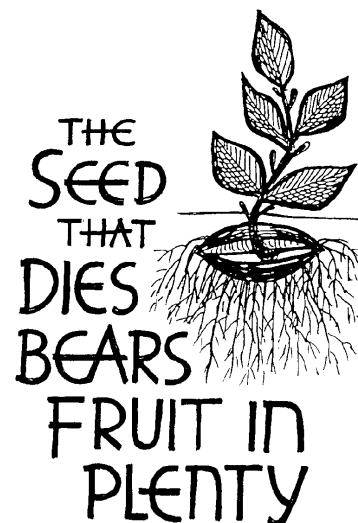
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### The Fifth Sunday of Lent

Saturday	17 <sup>th</sup>	6.00 pm	Brendan Hearn RIP
Sunday	18 <sup>th</sup>	8.15 am	Sivyer Family Past & Present
		1 0.30 am	Darryl Cox RIP
		6.00 pm	Polish Mass
Monday	19 <sup>th</sup>	9.30 am	The Parish
		7.30 pm	Choir Practice
Tuesday	20 <sup>th</sup>	9.30 am	Intention of the O'Connor Family
		7.30 pm	<b>Service of Reconciliation</b>
Wednesday	21 <sup>st</sup>	9.30 am	Don MacDonald RIP
		7.00 pm	Divine Mercy Lent Group
		7.30 pm	Choir Practice
Thursday	22 <sup>nd</sup>	7.00 pm	Stations of the Cross
		7.30 pm	Alec & Moira Marsh RIP
Friday	23 <sup>rd</sup>	9.30 am	Peter Marshall RIP
Saturday	24 <sup>th</sup>	6.00 pm	Tom & Kathleen Corrigan RIP
Sunday	25 <sup>th</sup>	8.15 am	The Parish
		10.30 am	Intention of Helena Evans



**SATURDAY:** Exposition with Benediction: 10.00 - 11.00am. Reconciliation: 10.15 – 10.45 am & 5.15 - 5:45 pm

**COLLECTIONS:** Church: £612 Thank you for your generosity.

**TODAY'S READINGS:** Jeremiah 31:31-34, Hebrews 5:7-9, John 20:20-30

**NEXT WEEK'S READINGS:** Isaiah 50:4-7, Philippians 2:6-11, Mark 14:1-15:47

Next Sunday there will be a Second Collection for LEpra. Please use ONLY the SPECIAL Gift Aid envelopes available in both Porches.

**PARISH SERVICE OF RECONCILIATION THIS TUESDAY 20<sup>th</sup> March at 7.30 PM.**  
**A NUMBER OF PRIESTS WILL BE AVAILABLE FOR CONFESSION.**  
An opportunity for us all to get our relationship with God in order

**PLEASE REMEMBER IN YOUR PRAYERS:** Baby Samuel Bezants, Patrick McGrath, Christine Watson, David Hall, Ann & Gordon Milne, Anne Whitehead, Bernard Bandy, Jeany, Peter, Deacon Pat Moloney, Yvonne Carter, Finlay, Alfred Deacon, Ester Park, Marie Garselis, Roni Horstead, Ronnie Tyler, Jenny Begley, Bill Hogg, Andrew Kennedy, Breda Schlimgen, Michaela Finn, Ann Wesley, Winifred Lyons, Yvette Allen, Leslie Lee, Kerry McStravick, Gerry Potter, Lydia Van Melsen, Edna Catley

**2. THOSE WHO HAVE DIED RECENTLY** and those whose anniversaries occur about now: Kate Rowe, Michael Conway, Joyce Whaling, Marjorie Leach, Stanley Hanson, Michael Hancox, Mary Wilds, Darryl Cox, Anthony Hoppe, Michael McCarthy, Bernard Nutland, Donna Jackson,

### 3. TIMES OF EASTER SERVICES

Holy Thursday	29 <sup>th</sup> March	8.00pm	Mass of the Lord's Supper
Good Friday	30 <sup>th</sup> March	10.00 am	Family Stations of the Cross, especially for children followed by Children's Sacrament of Reconciliation
		3.00 pm 7.30 pm	THE PASSION OF OUR LORD JESUS CHRIST Stations of the Cross followed by Sacrament of Reconciliation
Holy Saturday	31 <sup>st</sup> March	8.00 pm	Easter Vigil & First Mass of Easter
Easter Sunday	1 <sup>st</sup> April	8.15 am	Mass
		10.30 am	Mass
		6.00 pm	Polish Mass

**4. TWELVE VOLUNTEERS** for the Washing of the Feet ceremony on Holy Thursday are required. Please put your name on one of the lists in either Porch

**5. A PRACTICE FOR GOOD FRIDAY GOSPEL 'ENACTMENT'** will take place on Wednesday 28th March at 7.30 pm in the church. Seven readers are needed for the reading of the Gospel. If you are able to read in this part of the Mass on Good Friday and/or attend the practice please sign the list in the Sacristy.

**6. CALLING ALL CLEANERS AND THEIR HELPERS!** In order to make the church truly 'sparkling' for Easter we are looking for as many volunteers as possible to come at 9.30am on **Holy Thursday** to give the church a real 'Spring Clean'. Coffee and Hot Cross Buns guaranteed!

**7. EASTER SUNRISE SERVICE** will once again take place at 6.45am on Easter Sunday morning on the footpath by the Sea Lane Café followed by hot Tea/Coffee and Hot Cross Buns at St. Mary's Church Hall. Please see poster in the Porch for further details

**8. THE LENTEN ALMS BOX** is in the front porch next to the main door. The proceeds are sent to the Contemplative Orders of women in the Diocese

**9. HANDMADE MOTHER'S DAY AND EASTER CARDS** now available in the Repository. Proceeds to Kalinglinga.

**10. THE POSTPONED SERVICE FOR THE WOMEN'S WORLD DAY OF PRAYER** at St Michael's, High Salvington will now be held on Friday 6th April at 7.30 pm

**10 MARY'S MEALS:** We are now in particular need of Soap, Toothpaste, Pencil Cases and A5 Exercise Books or Reporter's Notepads. Many thanks to all who so generously contribute to these backpacks

**11. WORTHING CHURCHES HOMELESS PROJECTS:** Urgently needed this month: Tea, Coffee, Cooking Oil, Squashes, Ketchup, brown sauce, salad cream, Washing powder/tabs, Washing up liquid, Shampoo/Conditioner, Shower Gel, Cereals (no Cornflakes or porridge). Many thanks to those who are so generous in their donations

**Father Liam says: The two Councils of the Church** that are quoted most often in our Sunday Mass both date from the fourth century. The Creed that we often use (when we don't use the Apostles Creed) is a combination of the Creeds issued by the General Council of the Church in Niceae in 325 and at Constantinople in 381. At these Councils the Church was dealing with great theological disputes that were threatening to tear the Church apart. They had to do with the nature of God himself – how in the one God there are three divine persons – Father, Son and Holy Spirit.

The great disputes of the fifth century centred on the identity of Jesus – that he was true God and true Man. All these disputes arose in the East. The Church in the West was trying to cope with the barbarian invasions and had little time for theological arguments, whereas the Church in the East produced thinkers and theologians and conflicting religious opinions. That is why all the early councils of the Church took place in the East in response to all the divisions that arose there. What was now causing division in the Eastern Church in particular was how exactly could Jesus be Divine – how could God be present in the child Jesus and in the man Jesus who was put to death on a cross? The Council of Ephesus in 431 and the Council of Chalcedon in 451 grappled with these great questions. Arising from these disputes the role of Mary came under intense consideration. In giving birth to the child Jesus could Mary really bring God into the world?

The Council of Ephesus gave us the definitive teaching that indeed Mary was the bearer of God. The teachings of these early Councils were given in the Greek language – the language of the East. The Council emphasised that Mary was Theotokos – literally the bearer of God. That is rendered in Latin as Mater Dei – the Mother of God. Catholics are noted for referring to Mary as the Mother of God. She was given that title to defend the true identity of Jesus. If Jesus is truly God and if Mary is his mother then she is truly Mother of God. Other Christians shy away from calling Mary God's mother. They gladly call her the Mother of Christ.

In the Ave Maria composed by Johann Sebastian Bach he very deliberately omits the words 'Mater Dei' from his composition. In the second half of the Hail Mary, where we have 'Sancta Maria, Mater Dei' Bach has the words 'Sancta Maria, Sancta Maria.' Bach, a staunch Protestant who died in 1750, could not ascribe the title 'Mother of God' to Mary. We believe that Mary is the mother of the person of Jesus. All mothers carry a person in their womb. The person that Mary gave birth to had a divine nature and a human nature. A mother gives birth to a person, not a nature. Mary's Son is divine and human. She is the mother of the divine and human person; she is the mother of God because she is the mother of Jesus. We see from the sermons and writings of Martin Luther that he retained throughout his life his belief that Mary is the Mother of God. This belief was formed in his Catholic childhood and from his days as an Augustinian monk.

Luther wrote 'She became the Mother of God in which work so many and such great good things are bestowed on her as pass man's understanding. For on this there follows all honour, all blessedness and her unique place in the whole of mankind among whom she has no equal. She had a child by the Father in heaven and such a Child! Hence men have crowned all her glory into a single word, calling her the Mother of God. One should honour Mary as she herself wished and as she expressed it in the Magnificat. She praised God for his deeds. How then can we praise her? The true honour of Mary is the honour of God, the praise of God's grace. Mary is nothing for the sake of herself but for the sake of Christ. Mary does not wish that we come to her, but through her to God.'

Luther certainly believed Mary to be the Mother of God but he found the devotion of Catholics to Mary and the Saints to be extreme and exaggerated. In spite of seeing 'all honour and all blessedness' bestowed on Mary by God he saw Catholics as 'having made Mary and the angels into Gods.' I don't think Luther would have disagreed with the teaching of the Second Vatican Council on Mary.